

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"O house of Jacob, come ye, and let us walk in the light of the Lord."—ISAIAH.

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ELDER TAYLOR'S FIFTH LETTER.

CONTINUED FROM PAGE 789.

Having said so much on this subject, let me now address a few words to the Saints.

You made the roads, killed the snakes, built the bridges, redeemed their sterile desert country and made it "blossom as the rose." And where the poor Digger Indians shivered and the wolf prowled, now exist productive farms, pleasant orchards, beautiful gardens, and you exhibit an example of thrift, industry, virtue, honesty and integrity that others would do well to imitate. Your factories, your railroads, your cities and villages, erected and redeemed by your industry from a howling wilderness, are now oases on the desert; while your social enjoyments, your theatres, your ball rooms, your social parties, your excellent music, your jubilant songs, and your shouts of hosannah make it an Eden to the pure and virtuous. But these very beauties and excellencies are your danger. Corrupt men look upon your possessions with greedy eyes, and, like vultures, are ready to pounce upon their prey. They want your houses and lands, your orchards, gardens and farms, your mills, factories and mines; and these parties profess to be shocked at your lasciviousness and would rob you by the grace of God. The lamb

is drinking below, the wolf is fouling the water above. The big boy is strutting about with a chip on his shoulder daring you to knock it off. Some pretext is needed. Don't give it to them. They want a pretext to plunder you; their programme is to pillage, rob, ravage, lay waste and destroy. They want your farms, and although very virtuous, would like to ravish your wives and daughters. Don't give them an opportunity. Let the same wisdom that has governed your acts hitherto still be continued. They want a cause of quarrel that they may rob and pillage according to law. Don't give it to them. They would like to provoke riot, bloodshed, sedition and revolt, that they may have a pretext to destroy you. Don't work into their hands. Let them pack juries fresh from houses of ill fame to try you on virtue. Never mind; it is their virtue that suffers, not yours. Let them try you for living with and protecting your wives and providing for your children; fidelity and virtue are not crimes in the eyes of the Almighty, only in theirs. Rotten and corrupt themselves, this clique would like to reduce you to their level. Their aim is to strangle virtue, purity and sobriety; introduce gambling-hells, drunkenness

and dens of prostitution, infamy and vice. No matter, still be quiet. "But they are accusing some of our best and most honorable men of murder!" What of that? Who have they suborned as their accusers? They themselves call them by the mild name of assassins, these are their fellow pirates, with whom they hob-nob and associate. Be quiet! "But other aggressions are contemplated; they are bent on provoking a quarrel and mischief." No matter, it takes two to make a quarrel, don't you be one of them. "They offer themselves to be kicked." Don't do it, have some respect for your boots. "But they insult us on every hand." What! they insult you! Nature has provided for many animals and insects a certain species of aggression and defense. Some snakes crush their victims in their folds; others carry poison in their teeth; the wasp and scorpion sting you; the ant poisons with its bite; the vampire sucks your blood, while the pole-cat protects itself by its insufferable odor.

"Their power to hurt each little creature feels
Bulls use their horns and asses use their heels."

Now, who would consider himself insulted by the hissing of a snake, the attack of a wasp, or the odor of a skunk? You would simply avoid them; it is not in their power to insult you. The mules in the stable below may bray in response to the clamor above; let them manage the exhibition in the menagerie in their own way in that delectable stable; still let them alone. But don't let us be dull and dumpish and careless; watch every point, note every action, keep a record of every event, exhibit every falsehood, expose every wrong, watch and avoid them as you would the leprosy; be vigilant in everything and everywhere; watch their morality and their manipulation of mines; follow them to their secret dens; keep a true record of all their acts, and the time is approaching when their stench will sicken the nation; they and their paramours may be protected for a while, but the covering will fall, their pretentious purity be exposed and their acts be bruited through the land. Keep quiet and don't be caught napping; "fear God and keep

your powder dry;" but keep quiet. Don't allow them to insult you; they can't do it. If they take you to the stable, close your nostrils on the stench. If they can stand it always, you can for a short time. If your ears are offended at their ribald exordiums, put cotton in them. If they send you to prison unjustly, rejoice. Let them have their full swing, and they will hang themselves. Keep quiet, but let every man in Israel make a common cause and provide for and pay the expenses of and sustain his brothers. It is the cause of right and justice, against wrong and oppression; it is our cause, the cause of liberty, the cause of humanity, the cause of God.

They found a people contented, virtuous, comfortable, prosperous and happy, and have introduced suspicion, strife, corruption and distrust, and have unsettled all our commercial prosperity. They have started a game on the political chess-board, are a miserable coterie of carpet-baggers, and have nothing at stake. You stake your property, your homes, your houses, your lands, your flocks and herds, your virtue, your honor, your wives and children, freedom, the inalienable rights of man, and the Kingdom of God. The stakes are unequal. Keep quiet. Our Heavenly Father has committed to our trust everlasting, eternal truths; maintain them inviolate. Let the living fire burn in your bosom and guard vigilantly the sacred truths that the great Eloheim has committed to your trust. Utter not their shibboleth, nor bow to their rotten, contemptible shrine. Be men among men; but don't play into their hands. Let them alone! "But they may put more of our friends in prison." Let them do it. There are scores of thousands of men and women in these valleys, who, when they have a mind to, are ready to acknowledge that they are as lascivious as the man who was imprisoned for living with his wife, without any judicial force being enacted on them. It will take a big prison to hold them all, we shall have lots of company; keep quiet! "But they may place us under military rule." All the better, the military are much more honorable than the judiciary. The donkey told its master it

could not carry two pair of panniers. There is no law which they can place us under that we cannot obey. We must live above all law, and nothing can harm us "if we be followers of that which is good," so keep quiet! "But it interferes with our material prosperity, with our trade and commerce, our mines and industries." No matter, if others can stand it, we can; keep quiet!

There is something heroic in being able calmly to view with firm nerves and unblenched cheek, the acts of your petty tormentors. In former ages a body of philosophical stoics prided themselves very much on their stoicism. Even our Indians boast of this quality, and when a captive brave is tied to a tree, and they are plucking off his nails, breaking his bones, and tearing off his flesh by piecemeal, he laughs at his tormentors, and tells them they don't know how to do it. But you stand in another position. Filled with the light of eternal truth, rejoicing in the possession of the favor of God, "having the promise of the life that now is, and of that which is to come," standing on a more exalted platform, you can smile with complacency on their feeble attacks, and

"Like Moses' bush ascend the higher,
And flourish unconsumed in fire."

But independent of this, it is our very best policy to be quiet. The court can proceed, yet the sun will rise and set, the earth will roll on its axis, potatoes and corn will grow irrespective of the decrees of courts. Hitherto you have been subject to the misrepresentations and manufactured lies from the small fry of this coterie, little whelps who lick the hands of their master, and vomit their lies by wholesale, to pervert public opinion; but they are found out. They have run their erratic race. You have no fear from them. Your cause is before the public. The eyes of the great American nation are now upon you, and men of honor, probity and position represent your acts. And to their honor be it spoken, the intelligent press, irrespective of party, denounce your prosecutors. This clique are not representatives of American sentiment. The majority of strangers in our midst repudiate them; and there are hundreds of thousands of honest, high-

minded, honorable men throughout the land, who despise as much as you do these infamous acts. We live in the most liberal and enlightened nation in the world; if there are evils, they can be corrected; but the undercurrent, the vital, strong, living sentiment of America is fair play, justice for all, equal rights, liberty, equality and brotherhood; they are opposed to hypocrisy, fraud, injustice and piracy, and will sustain republicanism, democracy, equity and the inalienable rights of man. Men of standing and position are now noting your acts, and they will report them truly and correctly; therefore keep quiet, and do not play into your enemies' hands. For they war not only against you, but against the liberal, enlightened sentiment of the nation, against the time-honored principles of republicanism and equal rights. If others can stand these outrages, we can. If the nation can afford to see the rights of one hundred thousand American citizens wantonly assailed, we can. If they can afford to have republican institutions trodden under foot, we can. If they can afford a religious crusade, we can. If they can afford a direct attack upon liberty and the rights of man, we can. Keep quiet! Let them have full swing, and if I am not mistaken in the American nation, there is enough of the spirit of '76, of the spirit of justice and equal rights, which, if once aroused, will speak in thunder-tones and reverberate through the land; and while ignominiously your prosecutors will hang higher than Haman, they will be buried in the shades of everlasting infamy, or if remembered, only to be execrated from generation to generation. All right, therefore, live your religion, maintain your integrity, be "still and see the salvation of God." You have nothing to fear from such ebullitions as the following—

"It is therefore proper to say that while the case at bar is called *The People versus Brigham Young*, its other and real title is *Federal Authority versus Polygamic Theocracy*."—Opinion of Chief Justice J. B. McKean.

Respectfully, &c.,

JOHN TAYLOR.

WHY SHOULD THE LATTER-DAY SAINTS LEAVE UTAH?

For a number of weeks past speculations have been rife concerning the future of the Latter-day Saints, whether they would remain in Utah, or remove to some other region. Some publicists think it would be a pity for such a valuable people to be under any necessity of removing from a Territory which they have rendered habitable, productive, and desirable, and express the hope that some ingenious plan may be devised whereby the industrial and economical virtues of the Latter-day Saints can be preserved to the Territory and the nation, at the expense of the distinctive features of their religion. This is a vain and forlorn hope, for the reason that it is the force and virtue of the distinctive features of their religion that have made our citizens what they are, that have enabled them to accomplish what no other people of our times have accomplished, or could hope to accomplish.

Another and very inferior class of publicists hope that the "Mormons" will be obliged, forced if it must be so, to remove from their houses, their stores, their homes, their farms, their gardens, their mills, their factories, and all the improvements which they have made, in the face of such serious discouragements and such forbidding difficulties as perhaps no other people ever encountered. This hope is so unjust, so unreasonable, so anti-republican, so anti-Christian, so anti-American, so utterly foreign to everything equitable that we might well be excused for not enlarging further concerning it.

We should like to ask for the first justifiable reason for any such exodus being required of them by their enemies. We have never seen any such reason and we know of none. For the sake of their religion and the satisfactory enjoyment thereof, they have already made several extensive removals and endured the sacrifices consequent thereon, more and greater than any other body of people have encountered in modern times. Many of our people have left their homes in the various States and in other nations, have removed bodily from Ohio, from Missouri, from Illinois. These removals, so far

as they were required by the enemies of the "Mormons," were illegal, unconstitutional, and wholly unjustifiable, and some time or other the wrongs then and thus inflicted must be made right, restitution must be made, so far as possible, for the spoliation then and thus endured by the "Mormons."

Now, some persons and parties, manifesting a like illegal, unconstitutional, and unjust spirit, would like to have the power, and would like to use it, to require the "Mormons" to leave their homes and their possessions in Utah. Why should any such movement be required of them? Wherein exists the slightest necessity for such a requirement? Wherein the first principle of justice? We can see none.

The "Mormons" have several times, for the sake of peace and good order, given place to their enemies. That is sufficient, ample, far more than could have been required of them with any show of reason. Further requirements of the kind would betray anything but a magnanimous spirit, and we do not feel disposed to encourage anything so thoroughly subversive of the civil and religious liberty which has so long been the distinguishing boast of American citizens. Let us have no more of these unworthy requirements. It is a long lane that has no turn. It is time that a turn was arrived at. If there are to be any further removals required by opponents, let the opponents of "Mormonism" now remove, and go where they please—the "Mormons" will not needlessly and illegally and unconstitutionally seek to annoy them. This will be fair play, and "fair play is a jewel," to which the "Mormons" have as much right as any other people that live, or ever did live.

The "Mormons" have just as much right to require other people to remove before them, as anybody has to require them to remove before other people. It is just as proper for the inhabitants of this Territory to require the inhabitants of Missouri or of Illinois or of New York to remove and give place to the "Mormons," as it is for any person to require the "Mormons" to remove and give place to them. Either require-

ment would be unwarranted by either law or equity. Such a requirement is the evidence of license rather than of liberty, and true liberty is what we desire to encourage and to develop so far as we can.

Coming down nearer to the bed rock of the question of right—who has a better right than the "Mormons" have to inhabit this Territory and the region round about? The "Mormons" have all the right which settlement, assisting to conquer, and reclamation can give. They have all the right which a peaceable, orderly and law-abiding community can have, for it cannot be denied that the community here has always been the most peaceable, industrious, orderly, law-abiding, crimeless community which

ever settled any of the western, mountain, or Pacific Territories or States. This is acknowledged by all honorable men, who have a competent understanding of western history. The "Mormons" have settled and redeemed the desert, in large part have bought and have paid or are paying the government for the lands they have redeemed, and have lived and do live nearer by and higher above the law than any other community on the continent. It is their indefeasible right; then, to stay in Utah just as long as they please, and those characters who dislike the exercise of this right can remove as soon as they please, and go wherever they please. They are not wanted in Utah.

—Deseret News.

THE HAWKINS CASE IN UTAH.

We have read the charge of Judge McKean to the packed jury in the Hawkins case in Salt Lake City, and a more impudent dodging of the question than it exhibits we have rarely seen, even in the pleading of a third-rate pettifogger. * * *

We are aware that an apologetic attempt has been made by Judge McKean and his advocates to blunt the force of this fact by pleading that the Territorial Act against adultery was approved March 5th, 1852, while the revelation of the polygamy of the Mormons was not made till August 29th, 1852. This feeble attempt to palliate the injustice of the present prosecution amounts to nothing, except as showing the straits to which the persecutors are driven in defense of their tyrannous and high-handed course. Everybody knows that polygamy was practised and defended by the Mormons long before 1852.

The first part of Judge McKean's charge is a quibbling attempt to show that the fact that the men who framed the law were polygamists, makes no difference as to the intent of the provision, inasmuch as it has often been the case that law-makers have violated their own statutes! Suppose, says this modern Dogberry, that King Henry the Eighth, who was a licentious adulterer, had signed an act of Parliament

against adultery, would it be said he meant no such a thing, because of his own character? Or suppose a Legislature, five-sevenths of whom were gamblers, should pass a law against gambling, would they be exempt from its penalties because their practice might indicate a different intent?

In all this pettifogging and puerile sophistry, and throughout his charge, the Judge does not once refer to the one pertinent and notorious fact, that in all Christian teaching, and in all the legislation by the provisions of which he was judicially bound, polygamy is in no instances set down as involving adultery.

Here was the only essential point, and, silly as the Judge has shown himself, not only on this charge, but in his insolent address to Hawkins, and in his remarks on the bailing of Mayor Wells, he must have known that throughout his charge he was evading the one great question which was the pivot on which the whole prosecution ought to turn, the question, namely, whether polygamy, in a polygamous community, and practised openly and with religious rites, could be branded by an honest judge as adulterous.

Will any intelligent Christian venture to say that polygamy is adultery? First, let him read his Bible, and learn that Abraham, Jacob and David, men

after God's "own heart," were polygamists, and separated distinctly from the "whoremongers and adulterers whom God will judge." Did Christ condemn polygamy? Far from it. He accepted the institution. He never stigmatized it as adultery, though, at the time of his advent, it was practised throughout Judea and Galilee, and in all the other countries of Asia and Africa. He boldly condemned hypocrisy, adultery, and covetousness; made free with the ancient notions in regard to divorce and the returning of evil for evil; and fearlessly denounced the Pharisees; but he never told the people to whom he preached that their polygamy was a sin. * * * There is surely nothing in the definition of the word *adultery* to justify Judge McKean in his assumption. Adultery is an offence wholly outside of marriage, and in violation of it. The Judge was probably aware that he could not deny that polygamy is marriage; inasmuch as in such a denial he would have to set aside the very meaning of the word; and so he dodges the whole question—ignores the testimony of all the great Christian scholars and interpreters, ignores all history, sacred and profane, and coolly tells Mr. Hawkins that he is very sorry for him, very sorry indeed, but that he shall have to sentence him to a fine of three hundred dollars, and to imprisonment for three years, because, under Mormon laws, he, Hawkins, is guilty of adultery! The judge might with just as much reason call it *burglary*.

Will such a mockery of all law and common sense be allowed to go unpunished? Will our eminent lawyers—such men as Curtis, Evarts, Whiting, O'Connor—allow such a decision to pass without their protest?

In resisting this flagrant violation of law the Mormons may rest assured that they will have the sympathy of all true friends of republican liberty. It is now no longer a question of polygamy *versus* monogamy, but a question of high handed oppression against popular rights. * * * It is one of the beauties of our present social system, that Hawkins might have a dozen mistresses, and no packed jury or illiterate judge would ever disturb him; but let Hawkins

take two of his mistresses, and provide for them, and be true to them, as *wives*, and call them *wives*, and immediately the hounds would be after him, and the virtue of the public would be up in arms.

Much of this immediate persecution of the Mormons no doubt arises from the vague hope of certain land thieves that the Mormons will quit Utah, and leave their pleasant homes to those gentlemen who may first walk into the vacated houses and hang up their hats. But probably the present raid is still more largely promoted by that same old spirit of bigotry which lighted the fires of the inquisition—which arrayed, and still arrays, Catholics against Protestants, and Protestants against Catholics—and which says to the dissenter, "*Think as I do, or disappear from the face of the earth,*"

Such is the brutal, intolerent spirit which now, under the inspiration of Judge McKean and his packed jury, is rampant in the minds of a contemptible minority of the people of Utah towards the large majority who have done the great work of settling and peopling the country and making the wilderness blossom. "Think as we do, or prepare for another bloody exodus like that of Nauvoo." Such is the temper of much of the exultation elicited both among the Gentiles of Utah and the rest of the Union. Such is the spirit that could approve a verdict and a sentence like those of Judge McKean and his jury—as flagrantly in violation of all law. * * *

The cause of the Mormons is now the cause of freedom and justice. We may be sure that the poisoned chalice will be some day returned to our own lips if we stand tamely by and see our Mormon brethren persecuted and crushed out in violation of law and of liberty. * * * However we may deplore the existence of polygamy we have no right to say that it shall not exist in a State where a majority of the men and women desire it. The general government has just as much right to persecute the people of Illinois and Indiana because of their liberal divorce laws as to persecute the people of Utah because of their religious and social notions on the subject of marriage.—*Banner of Light*.

JOHN MITCHEL ON MORMONISM.

After enduring very complacently the neighbourhood and the peculiar institutions of our fellow-citizens the Mormons for many years, it seems that our virtuous President can stand them no longer. Our noble President is scandalised; he would rather you kept twelve concubines than two wives; he breaks out suddenly in a fit of virtuous indignation and sends orders to attorney-generals, Federal judges, and military officers, that Mormon polygamy is to be crushed out. Now we have no great sympathy with polygamists; and, in fact, are ourselves monogamists; yet we do venture to say that better men than Mr. Grant ever was have had a plurality of wives; for instance, King David and his wise son: also that Christianity makes no pretensions to interfere with, or to prohibit, the ancient institution of polygamy; and lastly (a thing that Mr. Grant ought to consider) the more wives you have, the more brothers-in-law. But there is still another consideration than this. These Mormons and their Salt Lake settlements have been hitherto more than tolerated. Their delegates have regularly sat in our Washington House of Representatives, and have spoken there with general acceptance. When the Republic had occasion for troops in its war with Mexico the Mormons were called upon, like the people of other territories, for their quota of armed men, and they furnished the men, and armed them, and the Mormon battle-cry resounded in the plaza of Monterey and in the passes of Cherusco. These people have had every reason to feel themselves a

legitimately acknowledged member of the great American family, when suddenly, like thunder bursting from a clear sky, comes an order to prosecute the leading saints not as bigamists, but as adulterers and lewd persons; and cavalry, infantry, and artillery of the United States are massed on their ground, and judges are commissioned to uproot and imprison, and generally stamp out these scandalous persons—men who take two wives instead of six concubines—as they might do here with impunity. Well, we do not like polygamy; but we hate penal laws far worse: and taking everything into account, the long recognition of these Mormons in the most formal way—by receiving their delegates—the harmless and industrious nature of their community, which has literally made the desert to blossom like the rose, and the absence of crime and violence, save among the Gentiles who have gone amongst them lately, we do pronounce this crusade a most barbarous and brutal one. It is useless, too; for the gradual settlement of the country along the route of the great Pacific Railroad would have necessarily ended in absorbing these Mormons into the mass of the American people of all races continually flowing in amongst and around them; and polygamy would have disappeared after a while, without violent wrenching asunder of domestic ties such as they are. At any rate, the moral crusade directed by Grant is too absurd. We prefer a man with twelve wives to a man with one Santo Domingo ring, and one Custom ring and one Seneca Quarry ring.—*Irish Citizen.*

The three things most difficult are—to keep a secret, to forget an injury, and to make a good use of leisure.

VINDICATING "OUR VIRTUE."—The *New York World* says that if the "Mormons" are punished, the burden of their punishment will fall upon the wives and children; that if the husbands are locked up the wives and children will certainly suffer, if they do not starve; that their misery will be chargeable upon the government which has prosecuted them; that "of course our virtue ought to be vindicated, but ought we to vindicate it at the expense of a whole community?" O certainly, go ahead and vindicate your virtue—it sadly needs vindication, "which nobody will deny." Never mind what becomes of the "whole community"—what is it compared with the necessity of vindicating your precious virtue?—*Deseret News.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, DECEMBER 19, 1871.

THE TRIAL OF PRESIDENT YOUNG.

It would appear from the latest telegraphic despatches that have reached us, that no sooner had the terrific storms, to which we refer in another column, broken up the roads and made travelling tedious, slow and dangerous, than Judge McKean called up the case of President Young, and ordered it for trial on the Monday following. If this be true, and we know of no reason for doubting the information, the Judge evidently thought, or at the least hoped, that President Young was so far away, seeking health and rest in the genial climate of Utah's Dixie, that he could not reach Salt Lake City on the day the trial was ordered, and would thus afford him (Judge McKean) an opportunity to deliver another abusive harrangue from the bench, and give "the ring" a chance to telegraph the wide world over that the flight of Brigham Young was now past all doubt. Or, on the other hand, if President Young made so great an exertion as to be present for trial at the time appointed, there was evidently the desire that the great change from the beautiful mild climate of St. George to the raging storms in Salt Lake Valley might seriously injure his health, or indeed shorten his life. The contemptible malevolence and childish spite of the Chief Justice of Utah is so evident in these proceedings, and so characteristic of the man, that they would not cozen an idiot, much less deceive any being of ordinary sense.

One telegram to the Associated Press reads as follows—

Salt Lake City, Utah, Nov. 27.—In the court this morning the case of Brigham Young, for lewd and lascivious cohabitation, was called up, and, upon a motion of the prosecuting attorney, was ordered for trial next Monday. Mr. Hempstead, for the defence, protested against this order, on the ground that it would be impossible to have his client here at so short notice. *He asked for two weeks, which request was refused.* H. B. Clawson and O. E. Bates, who were brought up on the same charge, filed a plea in abatement, founded upon the illegality of the grand jury, which was overruled. Henry W. Lawrence, for the same offence, who was ordered to plead to-day, could not appear on account of sickness.

Another telegram bearing the same date states—

Leading Mormons are themselves very anxious that Brigham Young should be here next Monday for trial. They say positively he will appear at the time ordered, if the prevailing storms admit. He has been notified by telegraph, and it is stated has already started for Salt Lake.

The person who sends the above message may probably be acquainted with the facts as they transpire, but we are doubtful if he is so well posted with regard to the feelings of "leading Mormons," or of the amount of anxiety they entertain concerning the present trials.

Again it is telegraphed, still November 27—

Upon the charge against Brigham Young, William A. Hickman, Mr. Mc-

cham, Simon Dutton, G. D. Grant, O. P. Rockwell, and William H. Kimball, for the murder of Buck, at Warm Springs, in 1857, the court is now engaged in hearing the motion of Mr. Hempstead to quash the indictment on the following grounds—

First—That the grand jury improperly designated the offence as murder in the first degree. Second—That there is no proper description of the defendants. Third—That there is no certainty in the allegation of the date of the offence. Fourth—That the deceased is not alleged to have been alive at the time of the alleged murder. Fifth—That there is no allegation that the defendants conspired together, or that they were present aiding and abetting, or were accessories before the fact of the killing of Buck. Sixth—The insufficient description of the means by which the killing was effected. Seventh—That the names of the witnesses are not indorsed upon the indictment as required by statute.

This is the first time, so far as our memory will serve us, that we ever heard of the murder of Buck, and we still are entirely in the dark regarding the details. We would here suggest to Judge McKean and his grand jury, in all meekness, that President Young be indicted for all the murders committed in the United States since June 1, 1801, the date of his birth. It would be just as easy to do so, and quite as reasonable, as to indict him for every deed of violence that has been committed in the Territory of Utah since the day it was first inhabited by white men, and which at present seems to be the programme of the Court for the Third Judicial District of the Territory of Utah.

G. R.

DREADFUL STORMS.—Winter has set in unusually early, and with almost unexampled severity in Utah and the surrounding Territories. The storms have been especially severe in the Wasatch range. One telegram from Alta City, Little Cottonwood Cañon, dated November 24th, reports—

It has stormed fearfully for the past three days, snow, sleet, hail, rain, thunder, lightning, and the wind blows terrifically. Snow-slides have done considerable damage. One man, named Charles Morrison, had just left the tunnel near the old smelter for home, on the afternoon of the day before yesterday, when he was caught under a snow-slide and carried with it about three hundred yards over a steep precipice. The miners worked for hours, trying to get him out, but he slid under the snow and cannot be found. This slide and another occurred about half a mile west of Central City. He was a married man and much respected. His widow lives in Alta.

Yesterday another slide occurred near the Ohio Tunnel, carrying a man along, but he fortunately crept out unhurt. It is still snowing and blowing severely, and no signs of abating. The snow is several feet deep, and drifted very badly. Two of the stage horses were drifted on a snow slide yesterday, over a bank twenty feet deep, and nearly buried under the snow. The telegraph line is broken in several places by falling trees.

The next day the following telegram was received at Salt Lake City:—

Alta, 25, 8 p.m.—The wind is blowing a gale, and it is snowing a little. Snow on the level is about six feet deep. It is so deep around the houses that we have to dig out from about five feet above the sills. Some of the houses are nearly covered with snow. The body of Morrison has not yet been recovered. The slide which carried him, and under which his body now remains, is over fifty feet deep. Efforts, however, will be made to recover the body as soon as the terrific storm now raging abates sufficiently to admit of it; but the prospects are that they will be unsuccessful before spring. A young man named Jenkins was buried by a snow slide on Wednesday last, near the mouth of the Wellington mine in this cañon. He was dug out by the miners and buried on Thursday morning.

Several of the miners while taking his body out of the snow were caught with slides but escaped.

Still another message from the same place, on the 27, states—

Since the last report, the storms have not in the least subsided, but, if possible, are more fearful than ever. We have not seen the sun since Sunday, the 19th. The wind is blowing, the snow drifting, trees falling, and everything is gloomy. Work is generally suspended. Though there has been no slide during the last forty-eight hours, they are momentarily expected, especially on the Emma Hill. All hopes of finding the body of C. Morrison are now given up until Spring. Since the slides of Friday last no teams have passed up or down the cañon.

Nor was the storm confined to the region around the Great Salt Lake. In Bear Lake Valley it was equally severe. From Lawrence, Kansas, the word comes that the storm was one of unprecedented severity on the plains. In Western Kansas large numbers of Texas cattle and several herders had been frozen to death. Five frozen bodies, supposed to be those of buffalo hunters, had been taken into Hayes City; whilst in Montana two companies of the 7th infantry were caught in the storm and a number of the men badly frozen, some will loose their toes and some even their feet.

THE TEMPLE AT ST. GEORGE.—We desire to draw the attention of our readers to the very interesting details, with regard to the building of the Temple at St. George, contained in the letter of our correspondent "Mac.," which appears in this number of the STAR.

ABSTRACT OF CORRESPONDENCE.

NEW YORK.—Elder Henry G. Bywater, in a letter dated Nov. 30, writes—We are getting on "first rate" in the New York Conference, which now consists of the Williamsburg, Bridgeport, Patterson and Covington Branches. I have been authorized by Elder W. C. Staines to take charge of this Conference for the present, and I have much pleasure in fulfilling these duties, as I have some exceedingly good men to labor with me. Since last Conference, I, with two other brethren, went over to Patterson, organized a Branch there, and set it in working order. Last Sabbath we were blessed with the presence of Elder John W. Young, the son of our beloved President, who gave us some wise counsel and fatherly advice. Elder W. H. Miles was also with us on that occasion.

SHEFFIELD.—We extract the following from a letter from Elder Ralph Harrison, dated Sheffield, Dec. 13—"I left London on the 6th inst., and on my way called on Elder Driggs at Birmingham, where I stayed until the Monday following. I enjoyed my visit much, and addressed the Saints there three times, who were anxious I should stay another week with them. I never felt better in my life, but I thought I had best come to the district to which I was appointed, and labor amongst and build up the Saints of whom I have the watchcare. I arrived here on the 11th inst., and was cordially welcomed by the brethren and sisters, and I believe I shall rejoice much in my labors here."

UTAH.—Elder J. D. Rees, writing from Brigham City to Elder David John, on the 8th ult., says—"Touching the all-absorbing question that engrosses so

much public attention, styled in Judge McKean's opinion, 'Federal Authority vs. Polygamic Theocracy,' I hardly know what to say to you. One thing is evident to me, it is that we are passing through an ordeal that will tell great things. Not only will it bring to pass the prophecyings and predictions of the servants of God concerning this nation and government, but it will have a tendency to prove unto us, whether we as a people have been faithful and true in observing the counsels and commandments given unto us by the servants of the Lord. I am sorry to say, if I mistake not, there are too many signs at least of one violated commandment. We have been warned by the voice of the Spirit, and called by the Holy Priesthood to come out of Babylon, but it seems as though too many have been apt to return to its beggarly elements and wallow in its mire. It seems to me that if the Lord suffers the world to try us, this will be one of the chief causes. There are a great many indictments framed and warrants out for various brethren in different parts of the Territory, but not yet served on them. The court will resume its session on Monday next, and after that we may look out for some fun, if we dare call it so; I am afraid it will be of a kind that will not be very agreeable to many of us. As an individual, I can freely express my own feelings—at present they are more than ever quiet, calm, peaceable and serene, and when I say this of myself, I speak for the majority of the Saints. The byword with us is, Trust in God and keep your powder dry.

CORRESPONDENCE.

AMERICA.

St. George, Nov. 12, 1871.

Elder George Reynolds.

Dear Brother—At noon on the 9th inst., the Saints assembled on the block selected for the site of the St. George Temple, for the purpose of dedicating the ground. About 500 persons were in attendance. It is a barren spot of mineral land, but so situated that the Temple, when built, will catch the eye of the visitor from any direction as soon as he reaches the crest of the mountains which surround the valley in which St. George is situated.

The site for the building had been surveyed under the direction of President B. Young, by Elders Daniel Stark and Joseph W. Young, from a ground plan furnished by Elder Truman O. Angell, architect for the Church. It is 142 feet in length by 95 feet wide, and the centre of the building is to be on the centre of the block, which is 32 rods square.

No programme had been previously arranged. The attention of the audience was called by President Young,

when music was discoursed by the Santa Clara brass band. The St. George choir then sang an appropriate hymn, followed by a few remarks by President Geo. A. Smith, who offered a dedicatory prayer.

President B. Young delivered a short address on the subject of building the Temple, giving instruction in regard to the management and application of labor thereon. A unanimous vote was passed approving of the counsel of the Presidency in building a Temple, also to sustain the authorities here in carrying it out. Singing by the choir; music by the band.

President B. Young, with a shovel in his hand, marked the ground where the south east corner-stone would be laid, and where the records of the Temple would be deposited, as also in the capstone directly over it. He then said, "We will now break ground, praying that our enemies may never hinder this work, but that a Temple may be reared to administer the ordinances for the living and the dead." Then breaking ground by throwing out a few shovelfull of the

soil, he handed the shovel to President Geo. A. Smith, who did the same, followed by President Erastus Snow, Elders Jos. W. Young, Levi W. Hancock, Henry Herriman, Jacob Gates, James G. Bleak, Patriarch Perkins, and Wm. Fancett and Bishop D. D. McArthur. Several other persons also took part.

President E. Snow spoke briefly, referring to those who came here with him in Dec. 1862, as pioneers of the Southern Mission, and who have been faithful to their calling; also to the prospect of an early completion of the handsome Tabernacle now in progress. He was reminded of the vision of President Young in regard to seeing a beautiful city, with its Temple towering to the heavens, where St. George now stands, and hoped to see it rapidly pushed forward and accomplished.

Elder Jos. W. Young stated, for the information of the people present on the ground, that the length of the building was to be 142 feet, width 95 feet, and height from the base to the tower 90 feet. He expressed his good feelings on the occasion, stating that Bishop D. D. McArthur and himself would be present to direct and commence the work of excavation for the foundation at 3 o'clock in the afternoon.

Music by the brass band. The choir sang the hymn, "The Spirit of God like a fire is burning," the congregation joining.

President Young, standing upon a chair, led and explained the Holy Salutation of Hosannah to God and the Lamb, in which the assembly joined, it being repeated three times. A joyful spirit rested upon the people, who were then dismissed, the brass band discoursing music.

A meeting was held this morning in the basement of the Tabernacle. President Geo. A. Smith and other Elders addressed the congregation.

In the afternoon we met in St. George's Hall. President Young addressed the people, comforting the Saints on their joys and rewards, in that our religion embraced all truth.

Recently we have had some refreshing rains in this thirsty land. Although the grasshoppers destroyed our crops, the people are happy in

possessing a faith that is imperishable.

May God bless your labors. Your brother in the Gospel covenant restored,

MAC.

Salt Lake City, Nov. 21, 1871.
Elder Geo. Reynolds.

Dear Brother—You hear, no doubt, many curious tales concerning us in our mountain home, but you have learned in your experience the truth of the old adage, "You must go from home to hear the news." The facts as they exist are a blot upon the history of the United States. The reliable testimony of travellers who visited Utah but a few years ago was, "there are no houses of ill-fame, no grog shops, no gambling saloons, no harlot is seen in the streets, peace, temperance and good order abound, and the 'Gentile' can obtain as much justice as the 'Mormon.' The course taken by President Young of feeding the Indians instead of fighting them, had proved a success, &c., &c.," to the truth of all of which we could bear testimony.

When first we landed after our tedious trip of weeks across the plains, how often have I from my "heart of hearts" thanked God for these peaceful vales, where all who loved faith, truth and purity, and thirsted for righteousness, had the privilege of dwelling in peace and worshipping the true and living God, away from the unholy, persecuting spirit of a bogus Christianity. But a change has come over the spirit of the scene, and the apostle of temperance can no longer point to Utah as a place where grog shops are unknown. Now they abound, the painted harlot plies her unholy trade with all shamelessness in our streets, sustained by those who lift up their holy(!) hands against plural marriage. The only fault that travellers used to find with us—"they practise polygamy!" awful delusion!! The city ordinances, so conducive to the peace and prosperity of any city, are trampled under foot—here are houses of ill-fame, gambling saloons, grog shops, bogus priests and churches, and because iniquity doth abound the love of many waxes cold. Our loved and honored citizens are indicted and

brought up before packed juries on the testimony of men of known rascality, who, had they had their deserts, would have been dead years ago, but preserved, I presume, for their present disgraceful position, or to fill up the cup of their iniquity by becoming perjurers against the Lord's anointed. Well, brother George, what do you think of the picture from a distance? how do you think it will read upon the pages of history, in the records of the Great Republic during the administration of its chief magistrate, President U. S. Grant?

These are the facts of the case, to say nothing about religion. President B. Young leads a company from Nauvoo who had been driven from their houses and homes by mob violence for their faith; they settle in the barren wastes of the valleys of the Rocky Mountains, and commence to labor to make the desert blossom as the rose; they succeed in a marvellous manner, but they are a peculiar people, they abominate evil, urge the necessity of virtue, love, kindness, temperance, and the pure worship of the true and living God, hence they are opposed to drinking saloons, have no houses of ill-fame, but succeed in laying out cities which for health, beauty and comfort can compare with any in the world. "But they believe in plural marriage." They succeed in subduing the earth, building cities, and making laws for the restraint of wickedness and the protection of all who are in the pursuit of life and happiness. Too far away from so-called civilization to interfere in any way with the rights and privileges of others, they were looked upon as a blessing by all travellers who passed from east to west—from the States to California. Should not such a people have been fostered by so great a government as the American Republic? Here was a people whose works proclaimed them to be an industrious people; the absence of liquor saloons, a temperate people; their meeting houses and school-rooms, a God-fearing and intelligent people. "But they believe in plural marriage." Well, what of it? Monogamy has certainly proved a failure, or why so many illegitimate

children in every nation, why so much infanticide, why so much whoredom, why so many broken hearts, broken vows, and unhappy homes? Here were a people who could solve the problem whether polygamy or monogamy was best suited to the purity and well-being of a community. Words are but as wind compared with the workings of a system; yet the wisdom (!) of this great nation is manifested in sustaining the cruel and unholy persecution going on to-day in this community. Only think of it, brother George, Brigham Young, who has guided, led, counseled and taught us to live in peace, love and purity, urging us on every occasion to be true to ourselves, honest, pure and upright, and to always keep the commandments of God, under whose wise guidance the barren wastes have teemed with life and joy, whom all intelligent men have proclaimed to be in every respect calculated to be the father of a people; he to be indicted for "murder," for "lewd and lascivious cohabitation." Is it not a shame and an outrage that he who we all have such just cause to love, should be subject to such insults, and this from the government that—the least it could do—should have honored and respected him, and sustained the people in the enjoyment of the worship of God according to the dictates of their consciences, as they do all other sects, and as the Constitution guarantees?

I am thankful I am in the faith of the Gospel; my testimony is still the same; God has restored his Gospel, and it is being preached in all the world for a witness. Ere long He whose right it is to reign will come, punish the unjust steward and reward the just. May we be faithful, brother George, and never prove untrue to the covenants we have made with our heavenly Father. Give my kind remembrance to all my old friends, and tell them I still say the Gospel, or "Mormonism" as it is called, is true to all those who are true to it, live its principles and endure unto the end.

Accept, my dear friend and brother, every assurance of the continued affection of your brother,

GEORGE TRASPDALE.

CACHE VALLEY AND THE UTAH NORTHERN RAILROAD.

The construction of the Utah Northern railroad is going on vigorously. For energy and enterprise the people of Cache Valley are probably not excelled by any other body of people, of the same numbers, on this broad continent. They have given many evidences in favor of this, among which is the great cañon road between Cache and Bear Lake Valleys, and now they are at work determinedly and energetically making a railroad over and through the mountains and valleys northward.

The portion of the road which the people of this county have undertaken to build commences at a point on the Brigham City road, four miles south of Pack's Springs. From that place to a point one mile beyond the summit of the mountain on the Cache Valley side of the divide, the entire contracts have been let, and most of the road over that distance is already graded and ready for the ties. The greater portion of the work on the divide is very heavy, some of the cuts being through solid stone and gravel cement. There are three particularly heavy fills, the largest of which is that at Cottonwood hollow. It will take 50,000 cubic yards of earth to fill it, and the work has been contracted for by Marion Stevenson & Co., of Richmond. Another,

at Birch Creek, will take 40,000 yards of filling, and the job has been taken by Col. Thomas E. Ricks, of Logan. The other, near Pack's Springs, will require 2,500 yards, and Casper Whittle, of Richmond, and his company are busy at work on it. Contracts for several thousand ties have been let, and a number of Cache Valley brethren are in the cañons getting them out.

Should the weather continue open, it is thought that the grading will be completed in this city in about eight weeks from now. It is apprehended, however, that the lower bottoms, between Mendon and here, will freeze up and stop the work. The work has been conducted under the supervision of Bishop Merrill, of Richmond, and Mr. George L. Farrell of Logan city.

The route of the road, through this valley, has not been fully determined, it is likely, however, that after passing over the divide it will run five miles southward, to Mendon, thence in a north-easterly direction, to Logan. It will then probably take an almost direct northern route, touching at Hyde Park, Smithfield, Richmond and Franklin, from which latter place it will take the most practical northward route to Soda Springs.—*John Nicholson, in the Deseret News.*

UTAH NEWS.

The following are from the *Deseret News* to Nov. 25.

A new co-operative store, a substantial and commodious building, had been completed at Santaquin, and on the 14th inst. the directors and shareholders assembled to dedicate it to the Lord. The owners of the building feel proud of it.

Bishop William B. Preston had not recovered the use of his arm since the severe accident he met with at Soda Springs about two or three months since, but his general health was excellent, his spirits were as buoyant as formerly, and he displayed all his former activity and energy in looking after matters that came under his supervision.

Mr. Joseph E. Taylor, sexton of Salt Lake City, writes to the *News* that the total number of deaths in Salt Lake City during 1870, was 281, and continues—Allowing the population to be 20,000, would show the death rate to be a small fraction over 14 per 1000 per annum. From present indications the death rate this year will reach 17 per 1000 per annum, owing to the excess of adult mortality over any previous year.

Elder John Nicholson writes as follows regarding the chief city of Cache Co.— Logan is growing. A large number of residences, places of business and other structures have been built during the past summer, and several are in course of erection now, among the most prominent of which are the large dwellings of brothers Hezekiah and Moses Thatcher. They are both excellent buildings, but that of the latter gentleman takes precedence in point of architectural beauty, being of the Swiss Gothic style. Brother Murdock is putting up the largest rock house in Logan. C. W. Card & Son had their lath and shingle mill, in the south-west corner of the town, destroyed by fire last spring. However, they have erected another similar mill, with new machinery, and are doing a good business. The steam saw mill of Thatcher and Sons, which was formerly situated about fourteen miles up Logan Canon, has been moved to a more convenient point, about six miles from this city. A fine rock wall has been built around the Titbing Office yard, and, inside the yard, there has been lately erected as substantial, convenient and sensible a barn as I have seen in Utah. A movement is on foot among the people here, the result of which will be the erection of tombstone memorials at the graves of the late respected Presidents of this valley, Elders Ezra T. Benson and Peter Maughan.

The following are from the *Salt Lake Herald* to Nov. 26.

The ball and party season had opened in Salt Lake City.

A large party of missionaries to the Eastern States left Ogden Nov. 15.

The new county road between Manti and Ephraim, San Pete Co., had been opened for travel.

Nearly ten million pounds of freight were carried over the Utah Central Railroad between the 1st and 15th of November.

We learn that the grand jury has returned a batch of indictments against various parties for cutting timber in the mountains.

U.S. receiver S. B. Overton had charged some prominent "Gentiles" with the abduction of his daughter, and they had been held to bail by Judge McKean. The affair created a considerable stir, as the parties charged Overton and his wife with cruelty to his daughter. The matter was likely to be hushed up.

The new Roman Catholic Church in Salt Lake City was consecrated on the 26th inst. by Archbishop Alemany, of California. The church when finished, with the organ in place, will have cost less than \$9,000, and the debt upon the same is less than \$4,000. It is a substantially built stained brick structure, with heavy stone foundation, in the Gothic style, of an outside length of eighty-four feet, thirty-four feet wide, and twenty-six feet high interiorly. The top of the bell tower will be sixty-five feet from the ground, ornamented by a Gothic cross. It is situated on Second East-street.

On Saturday the 25th, as officer A. Smith and another officer were taking a man up street who had been arrested, they were approached by James Gordon, who for a length of time has seized every opportunity to set all municipal authority at defiance. He ordered them to let the man go, and was told to mind his own business. Jerking out a pistol he presented it at one of the officers and repeated his demand; when he was told to lower his pistol by the officer and by a bystander. He refused and said he would kill the officer, which he repeated, when the latter clubbed him, knocked him down, and then removed him to the lock-up.

The following are from the *Ogden Junction* to Nov. 25.

The selling "without licence" game was in operation at Ogden as well as in Salt Lake City.

Prof. O. Pratt gave an astronomical lecture in the Ogden Tabernacle, on the evening of the 22nd.